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OUR MAGAZINE: VOLUME FIFTH.

The present number closes the Fifth Volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION. We are thankful to be able to say, that the interest which our patrons and subscribers have taken in this periodical, the organ of the Society, does not appear to have diminished during the year; it has augmented, rather.

The next number will open the volume for 1855, which will be the sixth of the present series. We would respectfully ask in advance, our subscribers and friends to do what in them lies to give the work an increased circulation in their respective neighborhoods. If every subscriber on our list would procure us only an additional one during the five or six weeks which will elapse between the reception of the present number and the first of January, 1855, what an advantage it would be to the Society, and (we firmly believe) to the Cause which it seeks to advance. And cannot some of our subscribers obtain two, three, five, or even ten or more? We cannot but hope that they will try. The time is favorable for making the effort.

The present volume contains many articles of permanent value. We hope, therefore, that our subscribers will take pains to have it, as well as all the previous volumes, bound. If any of the numbers have failed (as, alas, we fear must have been the case in some instances, through the very imperfect management of the "Mail-service,") we shall be happy to supply them. In a few days we shall have bound copies on hand of this volume, as we have of the four preceding ones, and shall be happy to furnish it at $1 25. And further, we will furnish the entire five volumes, neatly bound in cloth, for $5.

In our number for January we purpose to give a paper of a good deal of interest. It will be a statement of the receipts of the various Religious Societies in this country and other Protestant portions of Christendom, so far as we can obtain them.

It is our intention, also, to give a finely executed portrait of the Rev. Dr. Duff, of Scotland, who was with us a few months ago, together with a brief Memoir of that eminent servant of Christ.

A DISGRACEFUL AFFAIR: OUTRAGE ON A ROMISH PRIEST.

It is not easy to find terms of reprobation sufficiently strong, and yet becoming, in which to express our abhorrence of the infamous conduct of a portion of the people of Ellsworth, a village in the State of Maine, towards the Rev. John Bapst, a Roman Catholic Priest, of St. Michal's Church, Bangor, in the same state.

It appears that Mr. Bapst was formerly a priest at Ellsworth, or that he officiated, at least occasionally, there as such. On a visit to the place a few weeks ago, he was taken by force out of the house of a respectable Roman Catholic citizen by a mob, carried out of the village, stript of his clothes, tarred and feathered, and then threatened with worse treatment if he remained in the town. This occurred on Saturday night. The poor man returned in this miserable plight to the house of his friend, and was enabled to officiate in the Roman Catholic Church the next day, though suffering much from the indecent and barbarous usage which he had received. We are happy to say that the indignation of the respectable Protestants of the place concurred with the resolute courage of the people of his own faith, to protect him.

It was at one time asserted in the papers that Mr. Bapst had died of the injuries which he received; but this, fortunately, was not the case. He returned to Bangor, where he was kindly received, and where some forty Protestant gentlemen presented him a handsome gold watch, chain and seal, to take the place of the one which the mob at Ellsworth deprived him. We make two or three extracts from the letter which accompanied the gift:

"The undersigned learn with regret that the lawless portion of the inhabitants of Ellsworth, claiming the proud title of American citizens, on

Saturday last made a wanton and unprovoked attack upon your person, destroyed your clothing, and robbed you of your watch and a sum of money. From the expressions that fell from the mob while engaged in their work, the motive that impelled the act was, doubtless, hostility and persecution of the Catholic Church and an adopted citizen.

"Although not agreeing with you in the tenets of the faith you profess, and of which we are happy to know that you are an ornament, we are unwilling to see any man proscribed for worshipping God according to the dictates of his own conscience. We claim the privilege for ourselves, and desire that it may be extended to all others.

"The spirit that dictated the insult to you should be rebuked, and we believe there is but one opinion among the citizens of this city upon the outrage you have suffered."

These sentiments are just and proper, and such as become American Protestants. It is to be deplored that the mob at Ellsworth should have been so completely destitute of the spirit which gave utterance to them.

We are ignorant of the grounds of complaint which the perpetrators of this infamous deed had against Mr. Bapst. We have seen it stated that he had been active in the affair of the reading of the Bible, in our common English version, in the Public School of Ellsworth, and of which we gave some account in our last Number, as well as of Mr. Dana's interesting speech on the occasion. But surely if Mr. Bapst did take the lead in the opposition to the course which the School Committee of that place have pursued, it was no just ground of excuse for the conduct of the mob. He did no more than what he had a right to do, under the Constitution of the United States, and the laws of Maine. If this was all the offence of which he was guilty, these people had not the shadow of excuse for their conduct. And even if they had other causes of dislike to him as a priest or as a man, whatever those causes may be, (and we have seen no intimation that they had,) their course cannot be justified by any friend of order and of justice. There are laws and courts which are quite sufficient to meet every case.

We are as much opposed to the dreadful errors and the dangerous policy of Rome, as any men can be; but we know well that the conduct of the authors of the Ellsworth outrage is calculated to do nothing but evil. We should insult our readers if we attempted to utter a word with the view of showing them that it is at utter variance with both the spirit and the precepts of Christianity. Those men

may call themselves Protestants, but they are unworthy of the name, who, in this country at least, are guilty of such actions. It is not by such deeds that Protestantism is to be either honored or advanced. The very nature of Protestantism, which we believe to be only another name for true Christianity, forbids all unkind treatment of Romanists or anybody else, on account of their religious opinions, whatever those opinions may be. The brutal conduct of the men of Ellsworth who have disgraced their state and its religious institutions, and dishonored the spirit of Protestantism, and even in some manner of the age in which we live, is only worthy of *Rome* herself, who does such things wherever she has the power, as her entire history proves; as the conduct of her hierarchy has proved in Ireland, Canada, Madeira, and other lands, within the last few years even. But *her* infamous example should never provoke imitation on our part. God forbid that Protestants should disgrace their own principles and the Gospel by being guilty of persecuting and abusing Romanists, or any others, for their religious opinions.

We express ourselves strongly on this subject, because we feel deeply that all such occurrences are calculated to injure the cause of the Truth. In these sentiments we are confident than ninety-nine out of a hundred true Protestants of this country most heartily concur. Our readers know well, that neither the conductors of this Magazine, nor the Directors of the Society of which it is the organ, have any kind of sympathy with anything which partakes of the nature of violence or abuse, in efforts to oppose Rome, her doctrines and projects. We have no respect for Street-preachers and journalists who have seemed, in their ignorance and vanity, to think that they are doing God and the Gospel service by a species of abuse which is often as insane as it is unhallowed.

ARCHBISHOP HUGHES' PASTORAL LETTER.

Archbishop Hughes, after holding the First Provincial Council of his Arch diocese, of which we shall speak in another place, has gone to Europe, to attend the great Œcumenical Council which the Pope has summoned by his encyclical bull, which we gave in our last number. On the day of the Archbishop's departure, he addressed a pastoral communication to his clergy and laity, extracts from which we purpose to give to our readers. It commences thus:

"JOHN, *by the Grace of God and the appointment of the Holy See*, ARCHBISHOP OF NEW YORK, *to the Clergy and Laity of our Diocese, benediction and grace through Christ our Lord.*

"DEARLY BELOVED BRETHREN AND CHILDREN IN CHRIST: A solemn occasion is approaching, in which it is understood that it would be agreeable to our holy Father, the Pope, to be surrounded by as many of the prelates of the Church as possible. Under these circumstances, we proceed directly to the Eternal City, to testify in person to His Holiness on your part, as well as on our own, that the successor of St. Peter has no children more sincere or devoted in recognizing and sustaining with filial reverence the high prerogative of his office, as supreme pastor of the Catholic Church, than the unworthy Archbishop, the zealous clergy, and faithful laity of the diocese of New-York. We leave to-day at noon. Unable to sleep, we devote the hours of the night to this brief farewell address. We hope to be among you soon again; but whatever be our lot, we shall carry you in our affections and in our heart. We commend ourselves to the prayers of all, but especially to those of the clergy—of those who are consecrated to the religious state, and of the orphans."

His Grace then proceeds to state that there are certain topics to which he deems it his duty to call their attention, reminding them, in passing, that they had witnessed the happy holding of the first Provincial Council of New-York, whose decrees, if they should be approved by the Holy See, will extend to the whole "Province," which, we take it, is coincident with his Archdiocese. He then sets forth certain "regulations" which he deems it expedient, in his "special duty" to them, to promulgate. We give these "regulations" *seriatim*, both for the benefit of our Protestant friends, and any of the Archbishop's "children" who may happen to read our pages. The first is on this wise:

"1. From this time henceforth, in the Diocese of New-York, the Banns of Matrimony are to be published in the usual form, previous to the celebration of marriage. In this you, dearly beloved brethren of the Laity, will see an additional security provided by the Church to guard the safety and protect the honor of holy matrimony. In this provision you, and those most nearly and dearly related to you, have the most vital interest. It is true, that dispensations from this publication may be granted; but in every such case the reasons must be solid and substantial, and no distinction can be made between rich and poor. It is not to be denied that, in a community like ours, the sacredness of holy marriage has often been most deplorably trifled with. Our hope is that this may be prevented in future."

All this is proper enough, and meets our entire approbation. We scarcely know what the Archbishop means, however, when he says, "It is not to be denied that in a community like ours the sacredness of holy marriage has often been most deplorably trifled with." Does he mean the political or civil community, in other words, this Protestant country, or does he mean *his* community, that is, the Roman Catholic population? If he means the latter, he has good reason to say what he does, for the *sanctity of marriage* is sadly trifled with by Rome; she even sets it aside altogether, so far as her clergy are concerned; and what the effect of this is, Italy, Spain, South America, and Mexico can bear testimony in abundance. No doubt *divorce* is too easily obtained in some Protestant countries, but Rome need not boast; she too will grant divorces enough for a pecuniary consideration made to the Papal See! She can grant, with all her vaunted strictness, a dispensation to contract marriages which are clearly unlawful, when it suits her convenience to do so. But let us look at the Archbishop's second "regulation." Here it is; it is long, as it needs to be, for the subject is great.

"2. Our Holy Father, Pope Pius IX, in his affliction because of the calamities which beset the Church, and in his anxiety that we should all turn more ardently to God, has granted to the Christian world the benefits of a Jubilee. Avail yourselves, dearly beloved brethren, of this sacred occasion to make more and more certain your peace with God, by a hearty contrition and sincere confession of your sins, as well as by a strict compliance with the other conditions necessary to obtain the graces of a true reconciliation with your Creator, and the indulgences of the Jubilee. The time of the Jubilee in this Diocese will be from the first of November of this year, till the 1st of February, 1855. The conditions will be, first a worthy reception of the Sacraments of Penance and the Holy Eucharist. For it is known to you that persons not in a state of grace are incapable of receiving the benefit of an indulgence. A second condition is, to fast once during the Jubilee, on any Friday you yourselves may select. Another condition, that you should give some alms to the poor, according to your means. A fourth condition is, that those who reside in the thickly peopled portion of the city shall visit three churches, and there offer up some prayer or prayers in accordance with the intentions of the Pope. These intentions are the exhaltation of our Holy Mother, the Church; the safety of the Apostolic See itself; the removal of heresy; and charity, union, and harmony among Christian states and nations. The prayers to be said at each visit are either the Litany of the Blessed Virgin once, or the Lord's Prayer and the Hail Mary, seven times.

"The churches to be visited in the city are, the Cathedral, the Church of the Nativity, and that of the Holy Redeemer, under the care of the Redemptorists. In the suburbs of the city, and throughout the other parts of the Diocese, three several visits to the same church, praying as often, in accordance with the intention of our Holy Father, will suffice to gain the indulgences of the Jubilee—the other essential conditions, above referred to, having been previously observed.

"The alms which the faithful shall offer during the Jubilee we wish to be appropriated as follows: In the country and in the suburbs of the city, we direct that they shall be appropriated, at the discretion of the pastor, for the establishment of schools, or the support of orphans. But we forbid the appropriation of such alms to the building of churches or the payment of their debts. In the city, we direct that all alms of the faithful shall be given to the Sisters of Mercy, to be applied by them in the works of charity to which they are so assiduously devoted. We charge the conscience of the laity and clergy with the execution of this our desire.

"It is not, dearly beloved brethren, that the Sisters of Mercy are dearer to us than other communities who labor with equal zeal in the service of our Lord. But there are many things which especially recommend their works of mercy to the charity of the faithful. Their object is to protect the innocent, virtuous, and destitute of their own sex, from the dangers to which they are exposed in a city like New-York. In this they know no distinction of creed. And if it has happened that more Catholics than Protestants have found shelter and protection under their roof, it is because more of the former than the latter have sought such protection. But their door and their hearts are equally open to all. And it is with pleasure that we say that they have received from many Protestants not only encouragement, but substantial assistance. The purpose of their charity is not (to outward appearance) so much to do good as to prevent evil. Now, this prevention of evil is something of which man cannot take cognizance. It is something to be revealed only in the day of judgment. We have ascertained, not from them, but through their chaplain, that the number of sick poor whom they have often visited, administering both consolation and relief, is between 1000 and 2000. The number of poor virtuous girls whom they have been enabled to place in situations, is 8,685. The number to whom they have afforded protection in the House of Mercy, 2,323. The number in their house at present is 110. We mention these things, dearly beloved brethren, to show you that in directing the alms of the Jubilee to the Sisters of Mercy, your charity will not be misplaced."

A Jubilee! And yet it is only three years since Rome had one. But Rome is wise; money is needed. The settlement of the question

of the Immaculate Conception, by a formal act of the Holy See, furnishes a good occasion for another Jubilee. Two things are to be accomplished, says the Archbishop: "Reconciliation with your Creator, and the indulgences of the Jubilee." The whole matter is conveniently arranged; quite so. The Jubilee is to last three months, commencing with November 1st, 1854. Those who wish to receive "indulgences" must be in a "state of grace," that is, they must confess, do penance, and receive the Lord's Supper, (or rather *half of it*,) give alms to the poor; fast once—only once, and that on some Friday, which will not require a great addition to the ordinary abstinence of that day; visit three churches, or one church three times; repeat, at each visit, either the litany of the Blessed Virgin once, or the "Lord's Prayer" and the "Hail Mary" seven times; and this with the "intention" that these prayers are to go to the account, in Heaven's estimation, of the objects of the Jubilee, which are—the "exhaltation of our Holy Mother and Church; the Safety of the Apostolic See itself; the removal of heresy; and charity, union, and harmony among Christian" (that is, *Roman Catholic*) "states and nations." All these objects Rome has good reason to deem very important.

But the most curious part of this second "regulation" is that which relates to the "alms" which the "faithful" are to give during the Jubilee. Our readers will perceive that in rural districts these alms are to be given to the establishment of schools or the support of orphans, as the priest may decide. But in the city of New-York, the alms in question are not to be given to the "building of churches or paying church debts," but to the "Sisters of Mercy," to enable them to carry on their great scheme of proselytism, for such it emphatically is, notwithstanding the Archbishop's smooth discourse. They are wonderful Protestants who can, in this city of New-York aid the "Sisters of Mercy," when there are so many Protestant institutions which do the work of relieving the wants of the poor better than they do. And why does Archbishop Hughes desire the entire avails of the "gifts" which may accrue during this Jubilee (to secure which it was *in fact* appointed) to be given to the "Sisters of Mercy," and be devoted to relieving the wants of "poor and suffering young women"—not *Magdalens*, as some may imagine? Are these "young women" more needy and destitute than thousands of disabled old men and women? Ah, the "Sisters of Mercy" know, and Archbi-

shop Hughes knows, how the services of those 8,685 "poor virtuous girls" whom the good "Sisters" have "placed in situations," can be turned to the advantage of Rome. Let Protestant families see to this.

But let us advance to the third topic, for it is not a little remarkable. Here it is:

"3. In separating ourselves from you for a time, our heart would be sad indeed if we did not hope to be useful in promoting the interests of charity and humanity even during our absence. We have often seen, with inexpressible sorrow, that among the lost to virtue there are many who in the time of repentance have not the good fortune to be under the protection of the Sisters of Mercy, or any other sisters. What is to become of them? Can nothing be done for them? When a shipwreck occurs on the ocean, how slight is the plank or spar which, with the blessing of God, may be the means of saving more than one precious life! And so in the moral order. Misfortune, not less than depravity, has much to do with the shipwreck of female virtue. Shall we not throw out a spar or plank to save one, even though it should be only one out of a hundred, desirous to return to hope and life?

"Many circumstances have combined of late to convince us that Almighty God has mercies here in store for even some of this class. These circumstances we need not detail. Suffice it to say, that the Sisters of the Good Shepherd have, more than once, offered to take charge of such persons in this city; that we have been importuned to authorize collections for the object; that offers of a liberal kind, prompted by charity, for this or some similar object, have been made; that, in fact, after years of hesitation on our part, we have at last been almost compelled to give our consent to the founding of a Magdalen Asylum in New-York, under the charge of the Sisters of the Good Shepherd.

"If, however, the class of persons whom we seek to rescue from a life of wretchedness as well as infamy, be as numerous as has been reported to us, any measures for their relief must be projected on a scale corresponding, in some degree, with the magnitude of the evil to be remedied. We have made known accordingly that we shall not sanction the undertaking until a definite sum shall have been contributed for that purpose. It was our intention to devote ourselves personally to this work; but now, in anticipation of several months' absence, we confide it to the charity and zeal of the pastors and laity of the city. It would be a great consolation to us if, before returning, we should learn that this important charity had found such favor with those who can accomplish it, as would warrant us in engaging the Sisters of the Good Shepherd to come and take charge of it."

And so at last the Archbishop is going to allow something to be

done in his diocese, by his people, for poor, degraded, ruined women! As far as our observation has extended, Rome is slow to take hold of any work of charity which she cannot manage for the "exhaltation" of her church, and the advancement of its interests. When she establishes orphan schools, she is much more concerned to gather into them Protestant children than her own, if it can be done. And so it is in relation to the poor and the wretched of every class.

Respecting what his Grace says on the fourth and last topic we have nothing to say, and therefore submit his remarks entire to our readers.

"For several years past you have been desirous of witnessing, at least, the commencement of the "New St. Patrick's Cathedral," projected on a scale corresponding with the immense Catholic population, and the present as well as prospective magnitude of the city of New-York. We deem it expedient to postpone this great undertaking yet for a year or two. The new Cathedral itself is not absolutely needed for some time. Besides, the precise grade of the streets in the neighborhood of the proposed location have not been determined.

"In the mean time, with some funds which have been collected, we hope to construct two new churches in localities where they are much wanted. In anticipation of these several objects, we are reluctantly compelled to prohibit all collections in this Diocese from the first day of November next, except for purposes of religion or charity, within and belonging to the Diocese itself. You will be our witnesses, dearly beloved brethren, that in this we are not actuated by any narrow-mindedness, or uncharitable feeling. You are equally witnesses that for the last eight years your charity has been heavily, and almost day by day, taxed for calamities and wants in other portions of the church. It is time we should have a respite. It is time we should have an opportunity to provide for our own wants. Accordingly, we prohibit, as above, any and all collections from the last day of this month, except for the purposes of religion within the Diocese. Any case of exception will be attested in writing by us when here, or by our Vicar-General in our absence, and will be warranted only by some calamity occurring to our brethren of the faith elsewhere. This regulation must remain in force till the new Cathedral shall be completed.

"Finally, beloved brethren, we exhort you to renovated zeal for your own sanctification, and for that of your children, and those committed to your care. The peace of Christ, which the world can neither give nor take away, be with you.

"Given at New-York, the 17th day of October, A. D. 1854, and the 17th year of our Episcopacy."

CARDINAL WISEMAN AND HIS TROUBLES.

Cardinal Wiseman has been recently in no little trouble. One of his priests, of the name of Boyle, wrote some communications to the *Ami de la Religion*, at Paris—a *moderate* Roman Catholic journal,—in which he asserted that the pride and arrogance and imprudence of Cardinal Wiseman were likely to cause great detriment to the interests of the Romish Church in England. The Cardinal on his side, replied in the *Univers*, the violent Ultramontane journal of Paris, and attacked poor Boyle in unmeasured terms. Not content with this, he got him dismissed from an employment under Bishop Griffiths, Southwark, London, one of his own Suffragans. Whereupon Boyle prosecuted his Grace in a court of law for libel, to the great horror of the Romish hierarchy, who maintain that a Roman Catholic Bishop is not amenable to a civil tribunal. But the British Radamanthus was inexorable. The Cardinal had to appear. And although the priest was not able to prove that the Cardinal was really the author of the libellous letter,—because his witnesses, Bishop Griffiths, "Father Ignatius," (The Hon. and Rev. Mr. Spencer,) and others, *could not remember* whether his Grace had acknowledged that he was the author of it,—yet the trial has done much good, by exposing the true nature of the Romish Church and hierarchy.

THE COPTIC CHURCH IN EGYPT.

From the very interesting book of the Rev. J. P. Thompson, entitled: EGYPT, PAST AND PRESENT, we give the following passages (which are found in chapter xxxix of that work,) relating to the Coptic Church. No one can read them without uttering the prayer,—we trust—that God would revive that ancient Church, and cause it to flourish as in generations long passed away. It is delightful to know that efforts are beginning to be made to re-kindle the pure fire on her altars, which are dilapidated indeed, but not destroyed. Surely what is now going on among the Armenians, the Greeks, the Nestorians, and the *Romanists* too, ought to convince even the most skeptical Protestant Christian, that it *is* possible to spread the true Gospel among the adherents of fallen and corrupted Churches. Blessed be God for the glorious prospect which we are permitted to see, of the resuscitation of the Truth in all nominally Christian

lands, and their regeneration, by the influence of the pure Gospel. May this glorious consummation be hastened! Surely it will have a most important bearing on the work of converting the Heathen and Mohammedan nations. But let us read what Mr. Thompson says:

"In the city of Cairo there are about sixty thousand Copts, in a population of two hundred thousand; and from what I have seen of them in the towns and villages of the Upper Nile, I should think that there are as many more scattered through the country, equal in all to one fifteenth part of the whole population. A large proportion of the villagers at Thebes, on both sides of the Nile, are Copts. The religious condition of so numerous a body of professed Christians, is of itself a matter of interest, apart from their relations to the Mohammedan population around them, and to the future evangelization of their own country.

"In their ecclesiastical organization, in their doctrinal belief, and in their church usages and mode of worship, the Copts have departed less from the New Testament than have the Roman Catholics. The government of the Coptic Church is Episcopal. Its head is a *patriarch*, who is elected from among the fathers of one of the principal monasteries, and who now resides at Cairo. In this respect, the Coptic Church corresponds with the Greek, Armenian, Nestorian, and other oriental churches, which have never acknowledged the supremacy of the Pope. The Abyssinian branch of the Coptic Church is under the superintendence of a *mutrán*, who is now the only dignitary of that name, and who, at his death, is succeeded by another from Cairo, appointed by the patriarch, and sent *in chains* to his see, in token of his dependence upon the head of the Church.

"Besides this patriarch and the *mutrán*, I cannot learn with certainty how many others now exercise episcopal functions in the Coptic Church. There is a Coptic bishop at Osioot, and others in other chief towns, perhaps twelve in all.

"Next in rank to a bishop, is the superior of a monastery, called a *Commos*. 'Each community of monks is governed by a superior; some of the monks are priests, with the title of father, and the rest lay brethren.' The monks are not permitted to marry, nor is a female permitted to enter the walls of a monastery even as a visitor. A widower, however, if he is determined to abide in that condition, may be received as a member of the community. Priests, not under monastic vows, are allowed in the Coptic, as in the Greek and in the Armenian churches, to marry *once;* and in the convents, where the priests are not monks, but seculars, the inmates are of both sexes. Of course the convents are open to lady visitors.

"It is said that the number of monasteries and convents in Egypt and its deserts formerly amounted to three hundred and sixty-six, some of which had numerous inmates, and, in connection with their founders or their

superiors, enjoyed a world-wide reputation for learning and for sanctity. Gibbon mentions fifty in the Natron Valley alone, on the confines of the Lybian Desert, to the north or west of the Delta, in one of which 'the ambitious Cyril passed some years, under the restraints of a monastic life.' Now there are but four monasteries in that valley, which contain, in all, only about seventy-five inmates; there is a fifth at Gebel Koskran, in Upper Egypt; and there are two in the Eastern Desert, near the Red Sea, which are all the monasteries, proper remaining in the country. The same historian informs us, that 'the Desert of Nitria was peopled by five thousand monks;' and that in the fourth century '*Valens* gave these deserters of society the alternative of renouncing their temporal possessions, or of discharging the public duties of men and citizens.'

"The 'monastery of St. Anthony,' in the Eastern Desert, about eighteen miles from the Red Sea, has a historical reputation from the name of its founder; and since the patriarch of the whole Coptic Church is now elected from among its fathers, it may be considered 'the principal monastery in Egypt.' This probably presents the best specimen of a Coptic community, and with its respectable library, its well kept and fruitful garden, and its grand scenery of the mountains, the desert, and the sea, the most inviting picture of monastic life.

"The convents of Egypt have also greatly decreased in number and in importance. Of these there are three at Cairo, and two at Old Cairo, near by; one at Alexandria, which pretends to possess the head and body of Mark the Evangelist, notwithstanding their alledged removal to Venice; aad some twenty or more on the Upper Nile, together with some half a dozen in the Fyoom and the Oasis of the Lybian Desert, once the abode of thousands of Christians. In some of these convents, ignorance and superstition have usurped the place of whatever of learning and of piety they may once have possessed.

"Travelers who have visited others, speak of their communities as being simple-hearted and well-disposed, though often ignorant and superstitious. The convents and their precincts abound in rude pictures of the apostles and saints, with crosses and other emblems. St. George is their tutelary saint, who is represented on a white horse, contending with a green dragon. At the Copt convent at Birbeh, on the Upper Nile, this saint sometimes represents a Moslem sheik destroying the infidels,—a device of the priests to save their church from outrage in times of Moslem persecution." pp. 324-27.

"I cannot doubt that the Copts have been so long preserved a separate people, as tenacious as the Jews of their language and their religion, because of some special design of Providence for the revival of Christianity, through them in Egypt and in Ethiopia, and the evangelization of the vast interior of Africa. And I deem it of the utmost importance that a Mission

should be sent to Egypt by Christians in the United States, to visit the them wherever they can be found, to gather facts respecting their condition, to acquaint them with the condition of the American churches, to revive in their minds the primitive truths of the Gospel and the spirit of the primitive Christians, to introduce among them religious books and tracts, and to encourage family religion and Christian education, and thus to prepare the way for such a permanent work among these Copts as has been established among the Armenians and the Nestorians, and has there been so signally blessed of God. Such a mission should consist of at least two persons, well versed in church history and institutions, as well as in the Scriptures; affable and discreet, shrewd and discriminating, single-hearted and simple-hearted in their devotion to Christ and His cause. One of them certainly should be able to speak Arabic fluently, and one of them should have a knowledge of medicine, and especially of the treatment of dysentery and ophthalmia—the prevailing diseases of Egypt." 331-32.

"On Easter Sunday I attended service at sunrise in the Coptic church at Cairo. I cannot describe to others what was in a great measure unintelligible to myself, but will give a brief outline of the service, which lasted for more than two hours. The church is a plain building about ninety feet by sixty. It is divided by screens of wood into several compartments. First, near the door at the front of the building is a section appropriated to the women, who are entirely screened from view, and can only look upon the service through a close lattice-work. Next is a room about forty by sixty, with a low screen running crosswise through the centre, and a high screen on its inner boundary; here is another apartment thirty by sixty, containing the reading-desk, &c. and beyond this are screened rooms containing the altar, the priest's vestments, and the tombs of the deceased priests. Thus there are two principal apartments or sections for males, and one for females. The screens maybe partly opened by means of doors.

"When I entered I was beckoned forward to a vacant spot near the reading-desk, where I sat down upon the floor with the rest, until a chair was brought to me. This section was carpeted; the others were covered with mats; several hundred persons were present, all seated on the floor. Two of the officiating priests sat on the floor by my side.

"The service was wholly liturgical and ceremonial. A priest would chant awhile from a book, and a chorus of boys would respond, and then the whole congregation would join, while a pair of cymbals rudely beat the time. Again, a little boy would chant, and the congregation would join in the chorus. The Scriptures were read in the lessons for the day." pp. 333-34.

"I was grieved to find the Copts so much further gone in formalism than I had supposed. Their worship differs from that of the Romanists, in giving more prominence to the Scriptures, and in allowing the people to

participate in the chants. But the priest is evidently honored as a holy character, he officiates with his back to the people, reverence is paid to the pictures, and the host is adored.

"This will show the folly of attempting to resuscitate such a church upon its present foundation, or by an agency that symbolizes with it. There must be reformation, not ecclesiastical 'fraternization,' but thorough *evangelization*, which must issue in the separation of the false from the true. Rev. Mr. Leider has done good among the Copts; but his theological school is abandoned, and the young men whom he had instructed, refuse on conscientious grounds to enter the priesthood of their corrupted church. His school for boys is abandoned for want of means and helpers, though Mrs. Leider continues that for girls, which embraces both Copts and Mohammedans. The way is open, therefore, for new agencies, without infringing upon other men's labors or undervaluing their work. A firman of the Sultan should be procured before entering the field.

"Shall not this land, where Abraham sojourned, and where Jacob died, where Joseph was exalted, and where Moses was born and nurtured,—this land that gave a refuge to the infant Jesus from the wrath of Herod, and that in after years was itself baptized with the blood of the saints,—shall not this land hail the day when 'the Lord shall be known to Egypt, and the Egyptians shall know the Lord .... whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people?'

"I am happy to state that Rev. Dr. Paulding, the esteemed missionary of the Reformed Presbyterian Church, now at Damascus, contemplates an early removal to Cairo; and also, that the *American Missionary Association* has resolved to establish a mission among the Copts. The recent advances of the Sultan toward the full religious freedom of his subjects, renders this new field one of special interest and promise.

"O Lord! thine ancient churches spare,
Which still thy name, though fallen, bear;
Where once thy bold apostles stood,
And sealed thy truth with martyr's blood.

Where now the Turk in darkness reigns,
To curse with blight Earth's fairest plains—
There let again thy Gospel shine,
With beams all bright and power divine.

Where Jesus rose and left the grave,
There let the Cross its banner wave;
While Syria sees her churches rise,
And hymns to Christ ascend the skies.

Let Nubia's desert hear once more
The Saviour's voice, His love implore;
Egypt Thy sacred word unroll,
And find that grace which saves the soul." pp. 335-37.

ROME EVERYWHERE OPPOSETH.

There is probably not one neighborhood in Ireland where Protestant Missionaries—whether Bible-readers, School-teachers, Colporteurs or Ministers,—are laboring, in which the Romish priests themselves, or their ignorant tools, do not make opposition. Often this opposition becomes outrageous. It is not many weeks since a train on the rail-road from Londonderry to Enniskillen, in which were several hundreds of Protestants belonging to the latter place, who had made a visit to the former, and were returning in a perfectly quiet and peaceable manner, was nearly destroyed with all that were in it. Large blocks of stone had been laid on the track at one of the most dangerous parts of the road, and were not perceived (owing to the darkness) by the engineer until the train was within but a short distance. The engine and a portion of the train were dashed in pieces, one or two persons killed, and many wounded! It is amazing that men *can* be made to believe that they are doing God service by such acts of infernal wickedness. Who taught these people that it was right for them to do such acts? Who, but the Romish Church? The priests of Ireland who encourage such things are only acting out the settled principle of that Church, that *heretics ought to be destroyed!*

Bible-burning has not ceased in Ireland. A man was lately convicted at Londonderry of the crime of burning a copy of the authorized version. A Scripture reader was recently *attacked* by a mob at Wexford, and would have been torn to pieces if the police had not interfered for his rescue.

In Belgium, the Romish Bishop of Bruges, alarmed at the distribution of the Bible going on in his diocese, and the effects which it was producing, came forth, some time since, in a publication with the old charge that the Protestants have corrupted the Scriptures, and are circulating a counterfeit instead of the Bible which the "Church" approves. But his Eminence has found an able antagonist in the Rev. Louis Durand, who has replied in an admirable work in French, designed for circulation in Belgium, entitled *The Bishop of Bruges, the Bible, and the Protestants.* This noble reply is read with great interest by all who get hold of it. How often it turns out that the enemies of the Truth, in their wrath and folly, do the very thing which is most sure to lead to its advancement?

In the kingdom of Sardinia the Established Church is that of Rome, though all other forms of faith and worship are allowed. But it is not allowed to *attack* the Established Religion—neither in its forms nor its doctrines. It would seem, therefore, that *controversy* must be impossible. But what do the Romish Hierarchy do? They attack in the papers and from the pulpit the Protestants; the very thing which Protestants could not but wish for. For the law which forbids them to *attack* allows them to *reply*, and in this way the Truth is made to advance—Rome herself contributing to its progress, and in fact opening the way for it! "He makes the wrath of man to praise him," says the Psalmist, "and the remainder thereof He restraineth."

PROTESTANT EFFORTS IN SCOTLAND.

We learn by letters from the Rev. Robert Gault, and other friends in Scotland, that the good work of making known the Gospel to Romanists goes on well in Glasgow and Edinburgh. Indeed there is a very general and happy movement in that country wherever there is any Romish population. In Paisly there is a very active association, called *The Anti-Popish Mission*, which employs a Missionary, and distributes suitable tracts, and labors in various other ways to save Romanists. In Glasgow and Edinburgh a good number of the students of the Theological Seminaries of the several Presbyterian Bodies spend their vacations, which for the most part include the six months from May 1st to November 1st, in laboring for the salvation of the thousands of Irish and Scotch papists in those cities. Nor do they labor in vain.

We have received a series of tracts written by the Rev. Messrs. Gault and O'Sullivan (who are both laboring in Glasgow at the present time,—the former as Superintendant of the Mission) for the benefit of Romanists. Perhaps we may be able to find room for some of these Tracts, or portions of them, in our pages hereafter. Mr. O'Sullivan has sent us an Irish version of the beautiful little Poem entitled THE VAUDOIS MISSIONARY, which we gave in our pages last year, beginning with the lines:

"O lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear."

STILL THEY COME, THEY COME!

We learn from the weekly statement of the COMMISSIONERS OF EMIGRATION for the city of New-York, that during the seven days which preceded October 25th, there arrived at this port 7,634 immigrants, and that the entire number from January 1st up to that date was 261,608. During the same period in 1853 there arrived 225,812; making an increase, for this year, of 35,796. It is probable that the immigrants who will reach our country this year through the port of New-York will considerably exceed 300,000. If we add to this number those who enter through New-Orleans, Boston, Philadelphia, Baltimore, San Francisco, etc. not omitting Canada, we shall have to put down the immigration at something like 450,000! We have here a fact of momentous importance. How are the spiritual wants of such a multitude, coming from every country in western and middle Europe, and even from the eastern side of Asia, and speaking many languages, to be supplied? This is a serious question. As a very large portion of these people have been born and brought up amid the dreadful superstitions and heresies of Rome, surely the friends of the American and Foreign Christian Union are called on to make greater exertions than ever. From this source, and from this alone, the votaries of Rome are rapidly accumulating in the midst of us. Soon there will not be a village in our country where they will not be found. Surely it is no time for sleep, or indifference, over this subject.

SOMETHING WHICH NEEDS TO BE LOOKED INTO.

A correspondent has called our attention to the fact that the Roman Catholic priest who visits the Lunatic Asylum on Blackwell's Island is in the habit of obtruding his services upon the sick and dying Protestants in that establishment. We beg him to send us a carefully prepared statement of facts, which we may lay before the public. In the meanwhile we give our readers the following paragraph, which has appeared in the *Mirror* and other secular papers:

"We have heard much of the Jesuitical efforts of Romanism to innoculate our Public Institutions with the superstitions of the Catholic Church, and to control officers in the Alms House and Emigration Board, but we

did not suppose the authorities would appropriate money for such purposes, until we received the following vouchers of bills paid by the Ten Governors, which we publish without comment:

"Father Roberts,

Bought of I. Turgis & I. Lichevallier,

Aug. 17, 1854,

1 Jesus in Garden,	$4 00
1 Altar Card,	3 25
Linen for an Altar Cloth,	2 00
A Small Bell,	50

Received, New-York, June 2, 1854, from Rev. Father Roberts, Twelve Dollars for Flowers and Vases.

MARY ALEXANDER,
School Sister, A. D.

Received from Father Roberts $10 00 for framing Picture and Altar Cards in Gold Frames, and one Picture.

NICHOLAS SERF.

New-York, 4 Jan. 1854.

Bo't of Platt & Brothers,

3 Pair of Plated Candlesticks, $3 75, . $11 25

Rev'd Father Roberts,

Bo't of Edward Dunigan & Bros.,

1 Missile Romanum,	$2 75
1 Bible,	1 31

Rev'd P. Roberts,

Bo't of Benringer Brother & Louis Myer,

1 Cross, 14 inches, $3 50"

We have no objections to Roman Catholic patients and criminals in our public establishments having the ministrations of the Church in which they were born, if they desire them. This is right and proper. Let them have their priests, and chapels or places of worship in or near these establishments—just as the Protestants do—but we protest against the city or public treasury, which is mainly supported by the property of the Protestants, being called on to pay for "images, pictures, ornaments," etc. etc. for said chapels and the services held in them. Let our Roman Catholic friends furnish these things at their own charges, if they desire that their people in such places should have them.

The Home Field.

We resume our notices of Missionary labors performed by the agents of the Society at their various posts, beginning with two or three of those at work in the city of New-York.

"During the month" says an evangelist engaged in behalf of our Irish population, "the Lord has been pleased to bless my efforts; first in the reception of three persons to membership and full communion in the ——— Church; one of whom was admitted by baptism. I was also enabled to bring to the same church the last Sabbath twenty-five persons, several of whom will, I trust, be received as members at the next communion season."

"In addition to these cases, I have visited 356 families, of which 246 were composed of Irish Romanists. Many of these read the Scriptures, and appear to be very anxious to receive instruction, evincing much pleasure when I call to see them. I have distributed about 300 Tracts, brought into the Sabbath-schools of my district 25 children, and held 154 conversational meetings, conducted on the principle I have before described."

"The numbers in attendance on my ministry," writes another missionary, "keep up encouragingly, many inquire the way of salvation; while our meetings for prayer manifest augmenting interest. Owing to personal afflictions this month my visits have not exceeded three hundred, and prayer meetings one hundred. The congregations have however increased considerably; and in my visits and conversations with the Irish, I have met with many pleasingly alive to the value of the Word of Truth, who appear to appreciate and love it, as that which alone giveth the wisdom of salvation through faith in Christ."

"On the 12th I visited nineteen families;" we quote from another agent, —"in nine of them I engaged with the members in prayer; distributed a number of tracts, read a portion of God's Word, and briefly expounded it, exhorting my hearers to look to Jesus Christ the only Saviour. One family were very abusive at the outset, cursing me and my books with fearful oaths. Are you so foolish 'they asked' as to think to turn Catholics to your religion? I waited patiently till they had expended all their wrath, and then said 'will you let me speak a few words to you? You are from Ireland, and I am from Ireland; we are both created by the same God and redeemed by the same Saviour; the great question then for us all is, How can we reach the kingdom of heaven? I told you it was by repentance towards God, and faith in the Lord Jesus Christ, our only Mediator. In conclusion, I said to them 'will you permit me to pray with you before I leave?' They answered, yes. Thus in this case I had no occasion to shake the dust off my

feet against them. They received a tract. So much can be accomplished, even in the least hopeful instances, by patience, perseverance, and a single testimony to the name of Jesus."

An ordained Missionary writes to us from a town in New England where he is laboring:—"I was accompanied last week by the Rev. Mr. B., a Congregational minister from ———, in visiting Romanist families. Mr. B. wished to witness my manner of treating Romish errors among these people. Many of them avowed sentiments about the priests and the religion of Rome, such as greatly surprised my companion, and led him to say to me, 'Good is doing here, my brother; keep on, and be not slack nor weary.'"

"I have opened a Sabbath-school among the Romanists here. It were premature to report confidently concerning it; the priests and Romanists denounce it as an attempt to seduce the children of the faithful into heresy."

"I regret to say that some who had become converts from Romanism in this place, have been forced to leave it, with their families, in order to avoid persecution. It is painful to add, that American Protestants have seemed slow to employ such persons to work in company with Romanists, lest it might create disturbance; so that the convert has been suffered to depart, while the enemies of freedom and the Gospel have continued in employment. At least the convert should be secured equal protection, and be viewed with equal favor, by the children of the Puritans. Enemies of the truth cannot but be strengthened by such treatment of those who are forsaking error. 'Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.' 2 Chron. xix. 2."

We give, in the unaffected language of the original, an extract from the report of a worthy French Missionary in the State of Vermont.

"After visiting the families in this village," he writes, "and having prayed with them and exhorted them, I walked fifteen miles to visit the Canadians of ———, and also the village above. I have remained several days in this place, to collect the Canadians together, and preach to them the glorious Gospel of Christ. Upon the invitations given, seven families united with me, and God be praised, I have preached the Gospel to some who had never heard it in its purity."

"There is a case in this village that interests me much; it is that of a woman who seems to be of a very respectable character. To hear the Gospel preached, she walked hither three miles, and listened attentively to all that I said. When I had finished, she asked permission to put some questions to me. I believe indeed that this woman is seeking to know the Lord. She remained several hours after the service, eagerly asking explanations. Twelve persons had remained to see what would be the result. I give

praise to God, through Jesus Christ, that this woman was not the only person who became enlightened by the truth of the Gospel during that long evening."

A German Missionary having charge of a small Mission-Church in the Western part of the State of New-York, writes as follows:

"My visits during the past month have been one hundred and fifty, for the most part made to Roman Catholics, who received me, as to outward appearances, in a friendly manner. The number of my Sunday school scholars has varied between eighty-five and one hundred. Attendance at Church service, as heretofore. We have received two church-members within this month, a father of a family and a young man. Several others had shown themselves desirous to join the Church, but on the communion Sunday, for various reasons, they did not come to the Table.

"I have also to state, that through the efforts of two women formerly Roman Catholics, their nominal Protestant husbands who formerly were not church-members, have been moved to join the Church, together with a young man. Both of these women attend my services frequently. They love the Gospel and Him who is preached therein; but until now they could not altogether renounce Rome. The Lord bless them, as He did Lydia. The three men attend regularly, and act up to their other engagements also."

From another German laborer who has recently become located in one of our Western cities, we have a long and interesting relation of the efforts and discouragements attending the commencement of his work there. He has succeeded at last in finding a temporary place of worship, where he has begun to gather a small congregation of Germans, mostly Roman Catholics, whom he visits during the course of the week, and invites to the Sabbath services. The details of these labors are encouraging on the whole, and lead us to hope much for the future success of our brother in his new field.

The prevalence of the fatal epidemic which has been raging in many parts of the country, during the past summer, has necessarily imposed unusual and trying duties upon our Missionaries in those parts, as upon the Christian ministry of every denomination. The accounts of the sad offices they have been called to perform at the bed-side and the grave, occupy much space in their reports; and are often of a most interesting and touching character.

"I find at length a moment," writes one of these brethren, laboring among the French population at Detroit, Michigan, "to collect my

thoughts, and to give you some details respecting the busy days I have passed through. The terrible disease of cholera, whose ravages have decimated our city, did not spare the French population. Among the fifteen French Protestant families living in the town, ten persons have died within a fortnight of one another. These have indeed been dreadful days; but while the angel of destruction struck the body of the sinner, the Spirit of God in some cases acted upon the soul; so that I trust several of the deceased were of those whom the Lord calls at the eleventh hour. The last words of one such, a young lady, were: 'I die content and happy.' 'Father,' said a boy, not yet eleven years of age, 'Father, I am going up.' 'Where are you going, my child?' asked the afflicted father. 'I am going to heaven, to the Lord.' The same little boy asked me two or three times to pray for him and to beseech the Lord that He would take him. 'You are young yet,' said I; 'Would you not prefer to recover your health, and remain with your father?' 'No, sir,' he said, 'I would like better to be with the Lord.' It was indeed delightful to see and to hear this young boy in the hour of death.

"On another occasion I was called to a dying woman, a member of our church, but whose husband is a Roman Catholic. I prayed, that evening, three times with the whole family, asking with all my heart, that if it were His will, the Lord might preserve the mother of five poor children. According to all human foresight there was no hope of recovery. But what was the astonishment of father and children, when at three o'clock in the morning the woman began to speak with a loud voice, and her body, which had grown cold, became warm! My own surprise was not less when I found her in the morning much better. Nevertheless it was easy to see that her improvement could not continue long; she died fifteen hours after. In this case, as in many others, I was surrounded with a great number of Roman Catholics. Very often they kneeled down and prayed with me for the dying. I hope that the moments we spent together will be blessed to many persons, and in particular to several Roman Catholics. There were some there who never would receive me into their houses, nor speak a single word with me; and now they not only speak with me in a very kind manner, but they also receive me in their houses with great kindness, so that I hope the Gospel will be embraced by several of them. One young man has become serious and begun to read the New Testament. I have had a long conversation with him, and hope much good of him.

"Let me mention two other incidents not less encouraging. The first is respecting a man, a Roman Catholic, but the husband of a Protestant woman. I had seen him but once or twice at our meetings, and had spoken but three or four times with him. On one occasion I noticed that he seem-

ed to reflect upon what I was saying, but made no reply, and since that I had had no opportunity of seeing him, nor did he frequent our religious assemblies. He was suddenly struck down by the cholera and died after a struggle of two days. When his end was near, his brother and other Roman Catholics asked him if they should call a priest. 'No,' said he; and being informed that I was out of town for two or three days, he said to one of our elders who was just present, 'Go and call the Rev. Dr. Duffield, that is the man I want to see.' Dr. Duffield came, had a long conversation with him, read the Bible and prayed with him, and his heart being touched by the Spirit of God, he received the blessed promises of God, and died in the joy of his Saviour. The other day I attended the funeral; Dr. Duffield preached the sermon in English in the presence of a large and attentive assembly, among whom were many Romanists.

"The other fact I alluded to relates to a woman who is a Roman Catholic, and married to a Protestant, but a determined enemy of God and his Gospel. The woman seemed to like the preaching of the Gospel, for she came very often to our meetings, and I visited her at her home, and would never have supposed from her conversation that she was a Roman Catholic. The husband was not pleased with my visits, as his wife became more and more serious. In short I was compelled to discontinue them. Very soon after, the wife left our assemblies, and I did not see her any more before she died. All I could hear of her, was that she became devoted to worldly pleasure, and sometimes attended mass. I attributed the influence of this to her mother, who is a very bigotted Romanist. There was of course little hope that this poor woman would return to the Evangelical faith. But when her dying hour approached, and she was asked if she would have the priest, she expressly said No, to the great astonishment of her relatives, and especially of her mother. She wanted a minister of the Gospel, and expressly forbade that her body should be buried in the cemetery of the Roman Catholics. Now did she die in peace with God, and with the confidence of reaching heaven? I cannot assert this; but I am sure that she could reach heaven without having confessed to the priest; I am also sure that the determination with which she resisted the persuasions of those around her, could not have proceeded from a mind given up to indifference, but indicated a deep solicitude for her immortal interests.

"These are facts which encourage and rejoice the poor missionary as he carries the blessed Gospel to the poor sinner, and especially to the Romanist, with whom we encounter so many obstacles. How many similar cases will manifest, if not in this world, at least before the throne of God, that our labors among these our fellow creatures have not been in vain in the Lord."

Foreign Field.

HAYTI.

We have received from time to time full communications from our Missionary in HAYTI, the Rev. Arthur Waring, whom many of our readers will remember to have seen and heard when he visited our churches some three or four years since. Our pages have been so full of late as to crowd out the notices which we were disposed to give, respecting the operations of this worthy brother, in his interesting but difficult and trying field. The picture which he draws of the social and moral condition of the little "empire" of Hayti, is anything but satisfactory. Under the administration of a very low potency of Christianity, the original heathenism of its population seems to have been but slightly modified, and works itself out almost as freely as ever, in every phase of corruption, superstition and vice. Romanism has had full sway in the island of St. Domingo since the first Spaniard landed on its shore; and what has it effected? Who can fail to contrast its failure to civilize and elevate with the successes of Protestant missions in the Pacific islands, or on the coast of Africa, among races as deeply sunken in barbarism as human nature can go?

"If Popery be worth anything in other lands," says our missionary, "it must have *run down* in Hayti. Religion here is not understood to mean moral purity; but a thing by means of which a man may sin against God. That is, it is understood to be a *taking away* of sins, not an *abandonment* of them; something, in other words, which guarantees us against the Almighty wrath, while we indulge in the worst propensities of a fallen nature. The religion of Hayti disables a man from receiving Gospel truth, by paralyzing his soul. Take an example or two in the case of the visit made to our neighborhood a few weeks since by the priest who was sent hither. One poor woman came to him with a dollar, saying it was for St. Antoine, the patron saint of robbers (as she understood it;) her object being to get rid of the thieves who pillaged her garden, as they do the gardens of every body else. Another applicant, a man of some considerable intelligence, came with ten dollars as an offering to the Virgin, to save him from the consequences of having stolen $300 from a friend of his. Another hired the priest to send madness upon a man who had stolen his mahogany; and this by the help of the Holy Ghost. This is the only office of the Holy Spirit known in Hayti."

The efforts of the priesthood and their party to impede the pro-

gress of the Gospel in Hayti have signally failed: but for a time they succeeded in giving serious inconvenience.

"At the commencement of these persecutions," says Mr. Waring, "a number of imprisonments took place, with no other pretext of criminality than that of attendance at our meetings. Some were sent to distant places for three, eight and fifteen days' confinement. One officer was twice put under arrest on that ground alone. Another was taken from his sick bed, put on horseback at the risk of his life, and sent ten miles from here, under arrest. Yet people would persist in coming to hear me preach, and to attend the meetings.

"I told you some time ago that our place of meeting was becoming too small for our assemblies. Well, although the effects of persecution are still sorely felt, we are again in the same difficulty. Last Sunday we were nearly crowded out of doors, and must soon seek wider quarters to meet in. Our prospect never was so encouraging. The second Sunday in April was our communion season, and it was a truly delightful one. The Holy Spirit is evidently at work in many hearts. Our other services continue the same, except the Friday evening prayer meeting, which has become so very interesting that I now hold the meeting in the afternoon of that day. The people come to it with great alacrity; some of them will scarcely wait for the hour to arrive. The preaching services are not less eagerly attended; when they are over, the people are unwilling to leave the house, and it almost seems to me that if I could preach all the time, they would try to stay and hear me.

"Our service last Sunday was a truly delightful one. The father of Capt. F—— was present, and, I trust, finally gave his heart to God. He is now a candidate for baptism. He is about seventy years old, and was once a bitter and fanatical Romanist.

"In spite of all persecution, the work of the Highest has made visible progress. Among other cases of conversion, the following deserves to be noted. When I baptized Colonel A——, nearly a year ago, his wife was so bigotted a Roman Catholic that she nearly lost her senses about the change in her husband's views. But I have now good reason to hope that she is an humble and sincere Christian, consistent in her walk and conversation. She is waiting to be baptized, with others, at the first favorable opportunity."

We subjoin a translation of a letter which Mr. Waring sends us, addressed by the authorities of Dondon, the place where he resides, to the "Minister of Worship" of his Imperial Majesty Faustin I. It is a rare document in point of style; but speaks well for the estimation in which our Missionary is held by those around him. It is in

answer to an inquiry from that official respecting Mr. Waring.

"The local authorities of the parish of Doodon, to the Duke of St. Louis-le-Sud, minister of worship, &c. &c.

"My Lord, By your dispatch of the second instant, No. 225, you require us to keep you advised in regard to Mr. Arthur Waring, minister of the Protestant religion, residing in our parish.

"We regard it as a sacred duty, my Lord Duke, to inform you that this minister has in no manner violated the Constitution or the laws by which we are governed, nor has he at any time interfered with the political institutions of the country.

"It is within our knowledge that, before being interrupted, he preached the Gospel and performed the rites of his religion.

"As to the opposition manifested toward his church, we assure you that it has arisen simply in consequence of differences of opinion on matters of faith.

"Receive, my Lord, the assurance of the profound respect of your submissive servants."

VISIT OF THE REV. DR. HEATHER, OF DUBLIN.

In the latter part of September the Rev. Dawson Dean Heather, D. D. of Dublin, Ireland, arrived in New-York, commended to the Officers and Directors of the American and Foreign Christian Union, and other brethren in the Lord, of different denominations. Dr. Heather has come to set before our American Churches the moral and religious state of Ireland, the great openings in the Providence of God, for doing good in that country, and invite them to co-operate with their British brethren in the work of making known the pure Gospel to its millions of Romish votaries,—a work which deeply concerns America as well as England. Several members of the Board united in inviting a considerable number of influential gentlemen, ministers and laymen, of the various Evangelical Churches in New-York, to meet Dr. Heather on the 5th of October, at the Rooms of the Society, 156 Chambers-street. At that meeting a Committee was appointed to aid Dr. H. by their counsels and otherwise in the accomplishment of his mission to our shores. This course was wise and proper. It is the same that was pursued by the Rev. Messrs. Scott, Bridel, King, Pilatte and Revel, when they came to us. Whilst the Board are

ever disposed to welcome extraordinary appeals to our Churches from papal lands abroad for help, when necessary, and ever ready to do what they can, by their co-operation, to render these appeals successful, they do most earnestly request those who sustain this Society not to allow these occasional appeals to interfere with their annual and liberal support; any other course would be attended with disastrous results.

We feel every disposition, we repeat it, to wish success to all great and good undertakings in papal lands, which call for extraordinary appeals to our Churches, and we are confident that with proper care and concert, these appeals can be liberally met without interfering with the regular, and now extensive, work of the Society. It gives us pleasure to say that Dr. Heather takes the same views of the subject, and is most desirous so to conform his movements in this country to the plans of the Society as to hinder none of its interests, but rather to subserve them. It is his wish, as it was that of the foreign brethren above named, to have a Committee of Counsel and Co-operation, who shall furnish a proper guarantee to the Christian public, that everything shall be done in the spirit of the strictest honor and fidelity. This is the only proper course to be pursued in these extraordinary cases of appeal from abroad for help, and no other should be either encouraged or tolerated by our Churches. Our foreign brethren have no right to send agents to this country to make collections in the churches in an independent manner, regardless whether the movements of their agents interfere or not with the arrangements of existing Societies among us, engaged in the same work, and without having a Board, Committee, or anybody else to stand between their agents and our churches, and be responsible for the regularity and propriety of their proceedings.

Dr. Heather and the objects of his mission are cordially recommended to our American churches by the Rev. Drs. Cooke, of Belfast; Brown, of Edinburgh; Urwick, of Dublin; Anderson, Robson, Mc Farlane, and Eadie, of Glasgow; and by the Rev. Alexander King, and others. We are sure that he will meet with a kind reception in all quarters among us. The object of his mission is interesting and important. He comes under the best auspices. We take pleasure in subjoining a brief address to the churches, which the Committee referred to have prepared and published in the religious papers, signed by more than twenty gentlemen, members of the American and Foreign Christian Union, and others.

APPEAL TO THE CHRISTIAN PUBLIC.

The undersigned having been appointed a Committee of Counsel and Reference to aid the "Irish Home Missionary Society," earnestly solicit the generous offerings and prayers of American Christians in its behalf.

We are assured of its usefulness as one of the most successful of the various excellent instrumentalities engaged in the regeneration of Ireland; and we commend to kind consideration and confidence its veteran laborer, the Rev. Dawson D. Heather, D. D., its Traveling Secretary, and Representative to the American churches. With its noble band of more than one hundred Missionaries and Teachers, including many remarkable converts from Rome, visiting many hundred stations by day and by night, scattering thousands of Tracts and Bibles as precious seed among the cabins of the lowliest poor, and facing danger and death among excited crowds, to tell the story of the Cross—it deserves your deepest sympathy.

The advantages of an intimate local knowledge, tried laborers whose self-denying love prompts them to toil at the cheapest possible rate, and the fields far and wide suddenly whitening for the harvest around them, have stimulated the home friends of this work to exhaust their utmost contributions. It waits only for funds to employ at once fifty more Missionaries ready to enter fields crying aloud for aid.

A mighty religious revolution, stirring the masses as in the days of Luther, promises, in the Providence of God, to make Ireland, ere long, a Protestant country. America, so greatly to be benefited in future by the evangelization of the thousands of emigrants who will flock to her shores from this very field, is now implored for aid in the hour of need—the critical period of this wonderful Reformation of the nineteenth century. May our Christian countrymen, who so cheerfully sent food that perishes to the thousands of starving poor in Ireland's famine, send now freely the bread of life.

New-York, November 1st, 1854.

NOTE.—Donations in favor of the above may be handed to the Rev. Dr. Heather, or enclosed to Anson G. Phelps, Treasurer of the American and Foreign Christian Union, No. 156 Chambers-street, or Robert Carter & Brothers, 285 Broadway, New-York.

Movements of Rome.

This year will be memorable in the history of the Roman Catholic Church in the United States, as that in which PROVINCIAL COUN-

CILS began to be held. Each of the seven Archbishops convoked the Bishops and Clergy of his Archdiocese in the month of October, at the city of his residence, and in the metropolitan church of his diocese. Archbishop Hughes called his "suffragans,"—the Bishops of Albany, Buffalo, Brooklyn, Newark, Hartford, Boston, and Burlington, (Vt.)—together in the Cathedral of St. Patrick, on the first day of the month just named. There was no little ceremony on the occasion, and we are sorry to say, no small amount of *Sabbath desecration*,—by the usual marching through the streets, of the "dignitaries of the Church and their attendants," the "distinguished clergy," accompanied by a military band. But this is of small account in the estimation of Rome, for she claims to have the power to modify, and even to dispense with the commands of God, when she finds it convenient. Why not? Is not the Pope the *Vicar of Christ?* And does he not regulate, and even carry on matters, for Christ, who is no longer on the earth, but in Heaven? Well, let us see what Archbishop Hughes, and the Right Reverend Drs. De Goesbriand, Bailey, McLoughlin, O'Reilly, Timon, Fitzpatrick, McCloskey—all his suffragan Bishops—together with "Father Boulanger, the Vice-Provincial of the Jesuits," and "Father Helmbrecht, Rector of the Redemptorists," did on the occasion. First of all, after the procession had, "with most appropriate and imposing ceremony," (as one of our Protestant editors tells us,) marched into the Cathedral and taken their seats, and after the choir had chanted "a magnificent mass," the Archbishop preached "an eloquent discourse" from Matth. xxii, 35, 36, and 37. The "burden" of his sermon was the enforcement of Charity. We can give only one extract; it has a strong bearing on the times, and is quite remarkable. Here it is:

"It may be, my dear brethren, that at this time there is more reason than usual for urging upon you the necessity for this precept. It is not to be disguised that if charity be at all times an obligation, and if at all times we are bound to bear with patience injuries from others for God's sake, and if at all times we are bound to love our enemies, there are, at this particular time, reasons why you should impress more and more deeply on your hearts the importance of this Divine obligation, imposed upon you by your Saviour. And what are those reasons? Why, the reasons are, that not only as individuals, when any of your number transgresses the law, but as a whole body you are held accountable. The reasons are that you are denounced, and that it is hard for human weakness to bear reproaches on the most delicate topics that can arouse the resentment of man—that you are denounced

as being unfit, on account of your religion, to enjoy the privileges of the country you inhabit. You are denounced because those principles of faith and religion which you profess are said to be adverse to the spirit and genius of the institutions of this country. These denunciations are such that even on the Sunday you can hardly pass from one portion of the city to another without coming within the reach of some living voice that is sustained in those denunciations, as if you had not the right to walk the public streets without being reduced to the necessity of hearing insult, or the stirring up of the proud spirit of men who take their model from the standard of liberty that exists in this country. Well, for that reason, the more necessity for charity, the more necessity for patience, the more necessity for you to avoid every thing offensive. Propagate among those you know, as a principle of religion, to avoid every thing which can disturb the peace and order of society, or violate the laws of the country. It is not necessary for you at this day to enter into any defence. It is not at all requisite that you should begin to prove by syllogism that you are loyal citizens. The history of your creed, even in this country, is a proof of your loyalty. From the earliest period, when Europeans settled here, your ancestors in the faith were of their number; and they took part in every thing appertaining to the country's welfare and progress; and in proportion to their numbers they were found in the high places of legislation, and in the high places of the judiciary. They were found in the Cabinet, and they were found on the battle-field, and on the floods of the ocean, fighting for their country. Let our enemies point to one that has ever disgraced the position which he occupied. Till they do that, it is in vain for them to pretend to question the loyalty of men whose loyalty is not a mere affectation of self-interest, but a principle. Who is it that can trace the history of the Church, who will not see that this same charity which we have spoken of, and this same loyalty to which I now refer, have ever accompanied those who were in communion with the church of God. Need I refer to the whole history of persecution to prove it? Under pagan Rome, for three hundred years, all the machinery of that vast empire was plied with cruelty to crush and extinguish the rising heresy of the Christian faith; and yet, were Christians ever disloyal? Is there a single instance of their being disloyal? They understand better the nature of their religion—of the religion of Him who taught them this principle, that the first duty which man owes is to his God, and the second duty to his country—and his country is the land in which he was born; or if not, the land to which he pledges his solemn allegiance on oath. He is not free to be disloyal. It is of obligation to be loyal. It is the very principle of the Catholic Church that a man's family has the third claim upon him, the second claim being that of his country. And for that country he must sacrifice property, and, if necessary, life itself. He knows but one country; he can recognize but

one country; and therefore in the Catholic religion there is no such thing as the possibility of disloyalty to a land to which we owe our obligations. Need I refer to the last three hundred years' persecution under the British Empire, during which time the same cry was kept up, and all who professed the Catholic faith were debarred from honors, subject to fines, had their schools closed by supreme authority, so as to make them dark-minded, and blind, and ignorant? And yet the reproach against them is that they were loyal, too loyal. Viewed then by the tests of history as exemplifying the spirit of the Christian Church, is it possible, that in a country in which we enjoy such advantages, in which the government declares itself impartially just towards all, without knowing any distinction before the law, in which we are made equal, in which we have the liberty to assemble here in Council—a privilege which we could not enjoy in some countries which call themselves Catholic—is it possible, nay, that in such a country we should not love the institutions, and cherish them with an affection deeper than those who have been unable to make a comparison between this and lands and governments of bondage?

We have not space for many comments on this wonderful passage, but we could not help thinking, as we read it, How great must be the boldness of the man who can gravely get up and assert all these things. What he says of the Primitive Church, that Church which existed for ages before the *Roman Catholic Church*, (for *that* did not exist till the Bishops of Rome, the pretended "Successors of Peter," began to corrupt Christianity in order to make it an instrument of their ambition and tyranny,) is substantially true. But what shall we say of his asserting that it cannot be shown that one Romanist in this country "has ever disgraced the position which he occupied?" Most certainly some of them do disgrace the official positions which they occupy at this very moment. Most certainly General Scott and General Taylor had a good many sons of Rome in their armies in Mexico that *did* effectually disgrace the flag under which they had enlisted. And most certainly, if Archbishop Hughes' doctrine be correct, we ought to see a very different set of men at the head of Mexico, and the governments of Central America, South America, Spain, France, Italy, and other papal lands, from those that disgrace not only the "positions they occupy," but humanity entire.

In a similar manner Bishops McCloskey, of Albany; and Timon, of Buffalo; spoke in the sermons which they preached during the sessions of this Provincial Council. The former asserted in plain terms, that it is impossible to cite an instance in which the Church

(meaning the Roman Catholic Church) ever made a wrong decision on doctrinal or other questions! And this he said in the face of impartial History, which tells us of many instances in which one Œcumenical Council made decisions that flatly contradicted those of a preceding one. What astounding ignorance, or consummate impudence! It would seem that these gentlemen have come to the conclusion that it is best to lie boldly and roundly in order to maintain the claims of Rome, and perhaps they are right—that is, if they wish to succeed!

We have no room for notices of the doings of the other Provincial Councils, held at the same time in different parts of our country.

View of Public Affairs.

On the 13th day of September the allied forces, under the command of Marshal St. Arnaud, landed at or near Eupatoria, in the Crimea, and on the 20th they attacked the Russian army, commanded by Prince Menschikoff, drawn up in force on the left bank of a small river called the Alma. The Russians had great advantages in the nature of the ground, which was elevated—in some places quite so—and steep on the side nearest to the stream just named. Their left wing rested on high cliffs near to the sea. The entire line was more than two miles in length. The French troops formed the right wing of the allied army, and commenced the attack about noon, by the capture of the high cliffs just named. In this they were aided by the smaller vessels of the fleet, which threw shot and shells into the midst of the Russian post. The fighting on the left and centre of the allied forces was tremendous. There were about 45,000 men on each side, but not more than 25,000 of the allies came into actual conflict. The battle lasted about three hours, and yet the loss on the side of the allies was not far from 3,500 in killed and wounded; whilst that of the Russians has been estimated at 6,000. The victory was complete, and St. Arnaud pitched his tent that night on the spot where Menschikoff had pitched his the night before. The Russians retreated; a portion of them to Sebastapol, eighteen miles distant; whilst the main body, with Menschikoff at their head, retired northward towards the centre of the Crimea, there to wait for reinforcements. The allied troops marched towards Sebastapol and beyond it, and took Balaklava, with its fine little bay, where their fleet have

landed the heavy guns of the siege-train. At the time of this writing, (Nov. 1,) we have news that the allies had opened their lines on the south side of Sebastapol, and expected to commence the attack about the 17th or 18th of October. Lord Raglan, who had succeeded to the chief command of the allied troops on the death of St. Arnaud, (which occurred a few days after the battle of Alma,) expected to take the place in a fortnight. We may expect, therefore, to hear soon that something decisive has taken place. In the meanwhile Prince Menschikoff, with 30,000 men, was in the neighborhood of Sebastapol, awaiting reinforcements, which were pushing forward from the mainland by way of Perekop, a town on the isthmus that connects the Crimea with the Continent. It is quite possible that the allies, if they do not succeed in taking Sebastapol quickly, may have some hard fighting in its immediate neighborhood.

And when they have taken it, they will have need of increasing their forces rapidly if they are determined to keep it. Should they resolve to possess themselves of the entire Crimea and hold it, we may expect to hear of a great deal of fighting—of battles on a large scale—perhaps before the winter is fairly set in. The Russians will not give up that part of their empire—the former seat of the kingdom of the Crim-Tartars, whom they conquered in the year 1783—without a desperate struggle. On that small country, about 100 miles square, it is probable that the destinies of the present war are to be settled.

In the Baltic nothing more has been done, and the greater part of the allied fleet has returned, or will return, to France and England to pass the winter. With Sebastapol, the Russians will lose the whole of their fleet in the Black Sea. Should the war continue, it is probable that their fleet in the Baltic will be destroyed in its turn.

There is no news of importance from the rest of Europe. Spain is generally quiet. The Constitutional Cortes, convoked to form a new constitution, must be now in session. Much will depend on their deliberations.

In our own country, the elections have been the topic that has engrossed men's minds for the last several weeks. Those in Pennsylvania, Ohio, and Indiana, have taken place. They went almost wholly against the policy of the General Government. The elections in New-York, New-Jersey and Massachusetts, will occur long before these pages reach our readers. It is seldom that so great and widespread a revulsion of feeling has occurred in relation to political mat-

ters as has been taking place in the northern states within the last eight months.

Amid all these political excitements, the dreadful disaster of the splendid steamship *Arctic* occurred, which appalled all hearts. On the 27th day of September this noble vessel went down, about forty miles south of Newfoundland, four hours after a collision with the *Vesta*, a French propeller. The loss of life was terrific. Many excellent people went down with her. Out of nearly four hundred persons, (passengers and crew,) it is to be feared that more than three hundred have been lost. This sad event is well calculated to teach us to confide less in man and the works of man, and more in God alone. It should instruct our steamship companies, and the commanders of steamships, (and indeed of *all* ships,) to run their vessels with more prudence, to keep a better look out in foggy and dark weather, to have better signals, to have more life-boats, to have better disciplined crews and hands, and to diminish speed in unfavorable weather. Of the more than one hundred and fifty seamen and hands, including officers, not twenty-five were Americans!

We are happy to say that this solemn event was improved by many of our pastors, as well as by the editors of the religious papers, by being made the occasion for presenting man's dependence on God, and his accountability to Him. One of these sermons in a printed form has fallen under our eye; it is entitled GOD'S WAY IN THE DEEP, and was preached by the Rev. Dr. Van Rensselaer, to the people of his former charge in Burlington, N. J. We beg leave to recommend it to our readers, as a most timely and judicious discourse, which ought to receive a very wide circulation. We sincerely hope that its excellent author will have it sent to very many of the proprietors and commanders of our steamships, both those that run on our rivers as well as those that plough the great Deep.

A dreadful rail-road accident has occurred in Michigan, which has hurried many passengers (worthy German emigrants) and others into eternity! In all these things we should see the outstretched hand of God, who will punish us for our sins. Shall we not heed? Oh that it would please Him with whom is the "residue of the Spirit," to sanctify the many judgments with which he is visiting us, and cause us as a people to hear His voice and turn away from sin.

Soon after this number reaches the hands of our subscribers Congress will come together. Let every one lift up the heart to God that

His blessing and guidance may be vouchsafed to that body in all its deliberations. We do not pray enough for our rulers.

Miscellaneous.

BOOKS ON ROMANISM—SECOND SERIES.

In our September number we gave a list of the publications of the Society, with the prices at which they are sold. We are happy to say that the proposition to introduce them into Sunday School libraries is well received in all quarters. Many sets have been already ordered. Every volume is now ready but one, (St. Patrick and the Albigenses,) and that will be ready in a short time.

We here subjoin a list of books on Romanism which the Society has not published, but which our General Agent (Mr. Edward Vernon) will furnish, so far as he can, and at reasonable prices. We give the *retail prices* of these books so far as we know them. All these works are valuable, and well worthy of being read. We shall give a third series at a future day.

Popery as it was and is, (by Hogan,)	$1 25
Master Key to Popery, or Red Dragon,	1 25
Hogan on the Mass, (illustrated,)	1 25
American Text Book of Popery,	75
Popery, by Rodgers,	75
Barrow on the Pope's Supremacy,	1 25
Clerical Celibacy,	25
Den's Theology, by Berg,	1 00
Dowling on Romanism	2 00
Difficulties of Romanism, by Faber,	75
Edgar's Variations of Popery,	2 00
Father Clement,	25
Lectures on Romanism, by Rev. Dr. Berg,	63
Life of Pope Alexander and his Son,	63
Mass and Rubrics of the Roman Catholic Church,	37½
McGavin's Protestant, 2 vols.	3 50
Necessity of the Reformation,	75
Old Christianity against Papal Novelty,	1 00
Papism of the Nineteenth Century, by Dr. Breckenridge,	1 00
Pope and Pagan,	25

Rhemish Testament,	$2 50
Roman Catholic Controversy, by Dr. Brownlee,	1 00
Rome's Policy towards the Bible,	25
Siege of Derry,	75
Spirit of Popery,	37½
Synopsis of Liguori, by Smith,	
Thoughts on Popery, by Dr. Nevins,	37½
The True Catholic no Romanist,	37½
Voice from Rome,	25
Illustrations of Popery,	1 00
Holy Robe,	25
Early Jesuit Missions in North America,	1 00
Text Book of Popery, by Cramp,	1 00
American Text Book of Popery,	75
Chellingworth, 2 vols.	1 50
Faber on Transubstantiation,	1 00
Dr. Cumming's Lectures on Romanism,	1 25

DEATH OF THE REV. GEORGE H. HASTINGS.

It was with the most pensive feelings that we announced in our last number the decease of this excellent man, who was for five years a Missionary of the American and Foreign Christian Union, and of one of the societies out of which it was formed, the Foreign Evangelical Society. He died at Chattanooga, Tenn. (whither he had gone for his health) on the 2d of October last.

Mr. Hastings was born in Boston, or its vicinity, and received, we believe, his collegiate education at Harvard College, Cambridge, Mass. where his worthy father now resides. His theological studies he pursued at Lane Seminary. After preaching in various places in the middle and northern states, he was appointed by the Foreign Evangelical Society, in the fall of 1847, to labor as a Missionary at Marseilles, where he spent two years. In the autumn of 1849 he was requested to remove to Rome, and open an American Chapel in that city. For two years he maintained, with much difficulty, an independent American Chapel in the "Eternal City." At length the Pope ordered it to be closed, but consented that the service should be transferred to the house of Mr. Cass, the American Chargé d'Affaires. Mr. Hastings officiated there during the third winter of his stay in

Rome, with much acceptance. Upon the failure of his health he returned to the United States, in the summer of 1852. After his return he spent his winters in the South and his summers in the North, with the exception of the last, which he passed in Chattanooga, with little hope of recovery from the fatal disease (consumption) with which he was afflicted. But he was ever cheerful, for his confidence in the Saviour was strong. We have seldom seen a happier man. A year ago, as he passed through New-York on his way to Florida, where he spent his winters, he could scarcely speak above a whisper, but his face was radient with peace and joy. He was well aware that his end was drawing near, but he had no fear. When he was past speaking he made signs for a pencil and paper, and with closed eyes wrote these *last words:* "The peace of this last hour of suffering is worth a life of great privation in the Gospel ministry," and opened his eyes in bright assent as they read the sentence to him, and then closed them forever. In a moment his spirit had taken its flight.

Our excellent brother, with whom we had much Christian intercourse during five years, has left a wife and two children to mourn their great loss. We, too, moorn his loss, for he was a man of charming Christian spirit; nor has his life been spent in vain. May it please the Saviour to raise up many such to carry forward His own blessed work, which must go on though those to whose hands He deigns to commit it must die.

Notices of Books.

THE CONVERT OF THE MANSE, is a handsome volume published by J. P. Jewett & Co. Boston. It is an anonymous publication. The object of the author or authoress is the double one of enlightening Protestants in relation to the errors of Rome, and of leading them to deal kindly and judiciously with those who hold them. We have not been able to give it such an examination as should suffice to enable us to speak decidedly respecting its merits. We have been interested by the portions which we have read.

THE ECLIPSE OF FAITH, and the "Defence" of the same, are two very important books, from the press of Crosby, Nichols & Co. Boston, which have been before the public for some time. They are worthy of an extensive circulation, for they ably treat of subjects of the greatest moment.

THE TENT AND THE ALTAR, published by J. P. Jewett & Co. Boston, is another of Dr. Cumming's interesting works. The volume embraces twenty-two chapters, each of

which relates to some important topic suggested by the portion of the Old Testament which embraces the Patriarchal Era. It is an admirable book, and full of good thoughts.

Journey to Central Africa, by Bayard Taylor. Mr. Putnam has published a beautiful volume of more than 500 pages under this title, containing many illustrations. It gives the interesting letters which this enterprizing American traveler and writer furnished the New-York Tribune, and which were read with so much pleasure a year or two since. The volume contains much information respecting Egypt and the region of the White Nile. It will have a wide circulation, as all the other volumes of the talented author have had.

The Presbyterian Board of Publication. We have received several small and interesting volumes issued by this Board for the benefit of the young. Also the Letters of the Madiai, which are both instructive and interesting. We are pleased to see that the Board are directing so much of their attention to the Juvenile population. This is emphatically wise.

Exposition of the Epistles of John and Jude, by the late Mr. Bickersteth, and published by Robert Carter & Brothers. This little volume bears the same marks of excellence which characterizes all the other productions of that great and good man.

The Prophets and Kings of the Old Testament, by F. D. Maurice, lately Professor of Divinity in King's College, London, and published in handsome style by Crosby, Nichols & Co. Boston. This work treats in an able manner some subjects which are rarely introduced into the pulpit. Though not free from loose statements and some serious errors, is nevertheless well worthy of being read.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER, TO THE 1st OF NOVEMBER, 1854.

MAINE.

Limerick, Mrs. Hannah Eastman, in full for L. M.	15 00

VERMONT.

St. Johnsbury, Howard Wilcox,	1 00
Burlington, Cong Ch. Rev. John W. Worcester, part L. M. $10; L. W. Page, part L M. $5. Public collection to make Dr. Horace Hatch and Dr. Nathan Ward L. Ms. $71 35.	86 35

MASSACHUSETTS.

Newburyport, A Friend,	25 00
Holliston, Cong. Ch. in part,	26 00
Natick, Cong. Ch. Rev. Elias Nason, L. M.	30 04
Salem, 3d Cong. Ch.	79 18
Longmeadow, 1st Cong Ch.	34 00
Dedham, 1st Cong Ch. to make Jas. Downing and Edward L Penniman, L. M's.	69 00
Lynn, 1st Cong Ch.	75 00
Auburn, Cong. Ch. in full to make Rev L. Ives Hoadly, L. M.	13 00
Foxboro, Cong. Ch. to make Rev. Edmund Y. Garrette, L. M	37 00
Worcester, Ichabod Washburn, Esq.	130 00
Ware, M. E Ch.	6 52
Bapt. Ch.	11 00
Braintree, 1st Cong. Ch. to make Elias Hayward, Esq L M.	34 75
Fitchburg, Cal. Cong. Char. Soc'y.	8 00
Boston, A Friend as a Birthday thank offering	5 00
North Amherst, Cong. Church, Baxter Eastman, L. M.	28 80

Hanover, Village Ch. Miss Rhoda Ford, to make Rev. Wm. R. Chapman, L M. 30 00
Royalston, 1st Cong. Ch. 32 20

CONNECTICUT.

Plymouth, 1st Cong Ch. to make Mrs. Sarah M Fenton, L. M. and Edward Langdon, part L M. 37 60
Mansfield, Sabbath School Class, aided by three young ladies of 1st Socy. 7 00

NEW-YORK.

East Bloomfield, Estate of Uri Beach per George Rice, Esq. Executor, 150 00
N. Y. City, Spring-st. Ch. 98 00
A Friend, per Bacon Sargent & Co. 100 00
A Friend, 2 00
J. E Manning 1 00
Brooklyn, 1st Presb Ch. 136 26
Elba, Presb Ch and Society, to make Wm. Rugg L M. and a Friend to make Robert Irwin, L. M. 60 00
City, Dutchess Co. George T. Todd, 5 00
Winfield, Mrs. Bonfoy, 1 00
Trenton, in part, 1 50
N Gage, in part for R Pratt, L M. 6 68
Utica, E. H. Brayton, $1; Edward Jepson, 50cts. Mrs. T. Wood, $3; Mrs W. Churchhill, $1, 5 50
Bleecker-st. Bapt. Ch. in part for L. M. of Rev Mr. Cory, 20 19
Schuylerville, in full of Rev. S. T. Searle's L. M. 26 00
Attica Presb Ch. 3 31
Cuba, Presb. Ch. for Rev. Nathan Allen's, L. M. 15 25
Dryden, Presb. Ch. in part to make Rev. A. V. H. Powell, L. M. 17 00
Ithaca, Presb. Ch. 34 40
Refd. Dutch Ch. 12 08
Utica, M. E Ch. 8 00
Victory Mills Ch. in part, 2 11
Watertown, 2d Presb. Ch. 11 00
Pleasant Valley, Additional, 3 00

NEW JERSEY.

Burlington, M. E. Ch. 11 50
Branchville, R D. Ch. to make Rev William Pitcher, L M. 30 00
Cold Spring, Presb. Ch. 33 00
Ringoes, Presb. Ch. 21 00
Harlingen, R. D. Ch. add. 5 00
Trenton, Mrs Anna M. Haines for L. M. 30 00
Somerville, 2d R. D. Ch. 23 28
Newark, Mrs. McKenzie, 2 00
Elizabethtown, 2d Presb. Ch. by the hands of J. B. Sheffield, Esq. 120 00
Cold Spring, Presb Ch. add. to make Reuben Foster, L. M. 15 00
Allentown, Presb. Ch. 31 00
M. E. Ch. 16 38
Neshanic, R. D. Ch. 48 16
A Friend $5; A Friend $2, 7 00
Burlington, Presb. Ch. Rev. Dr. Van Rensselaer, 25 00

PENNSYLVANIA.

Philadelphia, John Constable, Esq in full for L. M. 20 00
N. S. 1st Presb. Ch. Rev. Mr. Shepherd, 42 00
Thomas Cooper, 5 00
Uniondale, Church per Rev. S. Whaley, 9 59
Pleasant Mount, Mount Pleasant Ch. per Rev. S. Whaley, 14 62

VIRGINIA.

Lynchburg, Mr. Geo. Hall, $1; Rev. W. B. Rouzie, $5; Mrs. Dr. Saunders, $5; E. D. Christian, Esq. $5; Mrs. J. E. Edwards, $1; Mrs. E B. Early, $2; Mrs. Lucy C. Brown, $2, 21 00
Upper Brunc. General J. H. Cocke to make himself L. M 30 00
Richmond, Trinity Church, 6 72

ILLINOIS.

Rockford, Cong. Ch. per Ralph Emerson, Jr. 21 71
Griggsville, Cong. Socy. in part, 76 31
Jerseyville, Mr. Joel Corey, 4 00
Quincy, 1st Cong. Ch. 58 65
1st Presb. Ch. 57 70
Carrolton, A few friends in the Presb. Ch. 10 10
Alton, Mrs. Isaac Scarrit, 10 00
Misses Stewart, 1 00
Monticello, Presb. Ch. to make Rev. W. W. Wells L. M. 34 31

INDIANA.

Madison, 2d Presb. Ch. add. 15 18

OHIO.

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